

Library of The Theological Seminary

PRINCETON · NEW JERSEY



PRESENTED BY

Yale Divinity School Library

PER BV 2360 .S8 v.1-2

The Student volunteer



Digitized by the Internet Archive
in 2015

<https://archive.org/details/studentvolunteer23stud>

The Student Volunteer

VOL. II.

APRIL, 1894.

No. 3.

THE SECOND INTERNATIONAL CONVENTION OF THE STUDENT VOLUNTEER MOVE- MENT FOR FOREIGN MISSIONS.

LUTHER D. WISHARD.

It has been the writer's privilege to attend many conventions in recent years, including world's conventions of Young Men's Christian Associations, the World's Missionary Conference in London, the National Conference of Missionaries in Shanghai, and Christian conferences of students and other young men in Japan, Ceylon, India, Persia, Asia Minor and America. Each of these gatherings was unique and some of them marked the beginnings of new eras in Christian history in their countries. None of them, however, gave promise of greater results to the world than the convention of the Student Volunteer Movement for Foreign Missions, whose date, February 28-March 4, has been stamped with indelible red letters upon the memories of all who were privileged to see with their own eyes and hear for themselves what it is well-nigh impossible to describe. There were times during the convention when we almost wished that the Central Methodist church in Detroit might be exchanged for the Manufactures Building in the

White City, and that all of America's one hundred thousand Christian students, and four thousand missionaries, and members of foreign boards might be present and together experience the emotions and be charged with the holy purposes which filled our hearts. Not until we meet in the White City on the shores of the river of life shall we have such a gathering as that would be. The fifteen hundred delegates who did assemble, will, however, carry the influence of the Detroit meeting to the absent hundred thousand.

Number and character of delegates.—1187 students were present from 294 higher educational institutions, including preparatory, normal, training, literary, scientific, law, agricultural, medical and theological schools. Never before has so large a number of Christian students been assembled in a Christian convention.

Over 50 missionaries were present representing about 50 boards and societies. It was largely for the purpose of bringing the Student Volunteers into contact with the leaders of our foreign missionary work that the convention was held. All of these missionaries are experts; all of them accustomed to the platform and most of them forcible speakers. There were missionaries present whose words and writings are an inspiration to the Churches, whose names will shine in the history of the Churches of Asia for centuries to come. The great regret at the convention was that all of these men and women could not be heard at length. It was a supreme privilege, however, in the lives of the students to sit for days in communion with men and women, many of whom had hazarded their lives for the sake of the Lord Jesus.

Another of the chief purposes of the meeting was to afford the students, who are looking forward to the foreign fields, an opportunity to take counsel with the members and secretaries of the missionary boards under whose direction they will work. Seldom, if ever, in America have so many representatives of so large a number of missionary boards met together. The fact that

this movement has been brought into such close relations with the missionaries and secretaries is one of the strongest guarantees of its permanence.

More than 30 prominent representatives of the Young Men's Christian Association and Young Women's Christian Association were in attendance. The relation of these organizations to the Volunteer Movement, both in its conception and development, has been fundamental. The Student Volunteers are to be congratulated upon the increased intelligence with which the leaders in Association work will discharge their important responsibility to the Movement in the future.

The young people's societies of the churches were ably represented by such leaders as John Willis Baer of the Christian Endeavor; Rev. J. F. Berry, D.D., of the Epworth League; Rev. F. L. Wilkins, D.D., of the Baptist Young People's Union; Mr. J. M. Evans, of the St. Andrews Brotherhood, and Rev. S. J. Shaw, of Our Young People's Christian Union. This is the first time the young people's societies of the churches and the Student Volunteers have come into such close touch. It is of the utmost importance that these relations be perpetuated. If the Volunteer Movement is to furnish the men for foreign work the young people's societies must be looked to chiefly for its future support, and certain utterances by those leaders during the convention assure us that the Volunteers will not look in vain for this support.

It was a great pleasure for the American students to welcome to their convention, a representative of the Student Volunteer Union of Great Britain, in the person of Mr. Donald Fraser, the Traveling Secretary of the Union. He came to us with a most encouraging account of the progress of the Student Volunteer Movement in the British Universities. Over seven hundred British students have already declared their purpose to become foreign missionaries. Mr. Fraser made many wise suggestions for promoting the Movement, based upon his rich experience in his own land.

The international character of the convention.—It was meet that a convention assembled in the interest of a cause of world-wide significance should be international in its composition, and such it was. Thirty-two states and five provinces in Canada were represented. Great Britain was strongly represented on the program. Missionaries were there from their adopted homes in Japan, Korea, China, Burmah, India, Syria, Africa, and other fields.

The interdenominational character of the convention.—Fully 38 divisions of the Church Militant were represented; at least this fact was gleaned from the register where the denominational connection of each delegate was indicated. Denominational lines in the convention were invisible. The delegations were grouped by states and provinces, the location being designated by placards. Canadian, Briton, Yankee, Southerner and Westerner were quickly recognized by their voices, but no provincialism marked the variety of sects; all spoke and sang in one tongue, the language of Zion.

Program of speakers and topics.—Four days were all too brief for thorough consideration of all-important, or even fundamental missionary questions. All the questions considered, however, were of fundamental importance. The complete report of the convention obviates the necessity of any extended review of the program. For those who have not yet subscribed for this invaluable contribution to missionary literature, the following brief abstract is embodied. The program covered the following points: The missionary's qualifications; phases of the work; fields—their condition and needs; the report of the Executive Committee upon the recent history and progress of the Movement; conference with representatives of the boards; prayer for the outpouring of the Holy Spirit.

The qualifications of a missionary were ably discussed during one entire morning session. Rev. Dr. Judson Smith, Secretary of the American Board, strongly advocated the necessity of thorough intellectual equipment. Rev. Harlan P. Beach, Superin-

tendent of the Missionary department in the Springfield School for Christian Workers, opened the eyes of prospective missionaries to the importance of practical preparation. Rev. J. Hudson Taylor of the China Inland Mission, made a most impressive appeal in behalf of spiritual preparation. The masterly analysis of the character of Paul, the missionary, by Robert E. Speer, secretary of the Presbyterian Foreign Board, and Dr. Gordon's address on "The Man of God and the Word of God" strongly supplemented the discussion on qualifications.

Phases of missionary work were considered in section meetings during one afternoon, in which educational, medical, evangelistic and women's work were fully treated under the leadership of specialists in those departments.

Fields, their condition and needs, were also considered in afternoon section meetings. These meetings were addressed by missionaries from the several fields. Full opportunity was given for questions, and much valuable information was thereby elicited which it was impossible to bring out in the large sessions.

The presence and inspiring addresses of J. Hudson Taylor and Miss Geraldine Guinness naturally focused the attention of the convention upon China, with whose early church history their names will forever be linked. The story of the trials and triumphs of the China Inland Mission by its founder reads like a chapter from the history of the early Church in the Roman Empire. It was also a supreme pleasure to listen to the voice of Miss Guinness, whose printed words have won for the authoress of "In the Far East," a permanent place in the gratitude of all students of missionary history in China.

The report of the Executive Committee read by Mr. John R. Mott, was the strongest and most complete presentation of the Movement that has ever been made. This report should be carefully read. It is impossible to give any just idea of it in our limited space. No one who listened to it can doubt that the leaders thoroughly understand the Movement, fully realize its needs and are prepared to meet them.

One morning was devoted to conferences conducted by the secretaries of the different boards represented, which brought the secretaries and missionaries into contact with the young men and women who are and will be candidates for appointment by the several boards. This afforded an excellent opportunity for the representatives of the boards to form the acquaintance of their prospective missionaries.

New features introduced at the convention.—Prominent among these was, first: The educational exhibit of missionary maps, charts and literature, prepared with great labor by Mr. James Edward Adams of the Executive Committee, which will doubtless give a great impulse to the movement to found missionary libraries in the colleges; second: The financial support guaranteed the Movement by the Student Volunteers and others in the convention. \$3300 a year for three years were pledged toward the expenses incurred in the extension and development of the work. With this amount assured there is no doubt that the balance of the \$6,000 needed annually for administration will be obtained.

Incidental features of special interest.—Detroit was well chosen as the location of the convention. Scarcely any other city in the United States could have drawn the delegation of one hundred and fifty-one students who represented the Canadian colleges. The entertainment committee had made abundant provision a week before the convention opened for all delegates then reported; when it became evident on the day of opening that a perfect avalanche of delegates was coming down upon the city, the well known hospitality of the city asserted itself and ample provision was made for the entire fifteen hundred. The supreme social event of the convention consisted in the opening of their palatial home by Mr. and Mrs. David Whitney for an afternoon reception of the delegates. Never before have college students been more warmly received and never before has a house-warming been characterized by the presence of twelve hundred students from all of our leading institutions, and missionaries from stations scattered almost all the way from the latitude of

Greenland's icy mountains to India's coral strand. Mr. and Mrs. Whitney and their daughters, Mrs. Evans and Miss Whitney, will be long remembered in colleges and missionary homes all round the world. Never was a convention favored with brighter skies. Never was a church given over more completely to American students. Never have we heard such college singing; how could they help singing with such an inspiring leader as Mr. Stebbins, supported as he was by the Moody quartette?

The key-note of the convention.—"To the field." This was rung out again and again from the beginning to the close. The supreme moment of the convention was reached when in the farewell meeting, between sixty and seventy Volunteers announced that they expected to sail within a year, and in brief and pertinent sentences, gave their reasons for going to the front. At this point the cablegram from White and Wilder in Calcutta was read: "India needs now 1000 spirit-filled volunteers." It really seemed as if the great audience could have responded in a body to the call.

The spiritual power of the convention.—This was as it should have been, the crowning characteristic of the convention. Never can we outlive the influence of the last day, that great day of the feast, when Jesus stood and cried saying: "if any man thirst, let him come unto me and drink, and out of his heart shall flow rivers of living water." It was He whom we heard; it was He whose still small voice kindled our hearts during the great meetings on Sunday. We may not remember all the words which Miss Guinness, Hudson Taylor, Dr. Gordon, Dr. Pierson and Robert Speer spoke, but we can never forget the communion we had with our Lord during those blessed hours.

The influence of the convention will sweep around the earth and unto the end of the age. One could not sit within the circle of its mighty power from day to day and watch the eager faces of the great company of consecrated, cultured young men and women of our country without feeling that we are approaching the beginning of the end of the evangelistic enterprise; that God is concen-

trating His forces and is preparing to rise up in His mighty Majesty and cut short His work, that the time is drawing near, of which the Spirit through the prophet spoke, when, "they shall teach no more every man his neighbor and every man his brother, saying, know the Lord, for they shall all know Me, from the least of them unto the greatest of them."

I am debtor I am ready.—*Paul.*

I believe in the Holy Ghost.—*Apostles' Creed.*

The half has never been told and the half *have* never been told.

In India children are held in the rain to wash away the measles.—*Dr. Dowkontt.*

In the training institute in the Fiji Islands fifteen men were called for, for work among the cannibals of New Guinea. Forty stood up.

"The missionary should be a soul-winner, and his right to the title should be fully tested before he is sent abroad."—*Bp. J. M. Thoburn.*

The women doctors in Korea are most cruel. They are better called sorcerers, burning and cutting the patient in a hideous way.—*Harriet G. Gale.*

In the great eternity beyond, among the manifold marvels that will burst upon the soul, this surely will be among the greatest, that the Son of God came to redeem the world, that certain individuals were chosen out from mankind as a first fruits, that to them was committed the inconceivable honor of proclaiming the glad tidings of salvation to their fellow creatures still in darkness, and that they did not do it.—*Eugene Stock.*

THE APOSTOLIC CHURCH AND MISSIONS.

D. WILLARD LYON.

STUDY VII. THE PRAYER-LIFE OF THE CHURCH.

- I. Its predominance.
 1. In the inception of the church.
 - a. The ten days of antecedent prayer.
 - b. The selection of a twelfth apostle in prayer.
 - c. The mighty result,—the outpouring of the Spirit.
 2. In the extension of the church. (a.) How was better organization promoted through prayer? (b.) Trace the prayer—cause of the wonderful growth in the number of converts. (c.) Show how the movement to evangelize the Gentiles was born in prayer. (d.) Mark the place of prayer in the establishing and nourishing of churches.
 3. In the leadership of the church. (a.) Find at least three instances in which leaders were chosen in prayer. (b.) Show how much the leaders themselves were men of prayer. e. g. Peter James, Paul, etc.
 4. In the membership of the church. (a.) Show how prayer was considered to be an essential part of the life of every convert. (b.) Notice the way in which the Christians united in special petitions at different times for special help from God.
 - II. Its characteristics. Discover the different characteristics of the prayer-life of these early Christians, quoting the proof-text in each instance; e. g., earnestness, importunity, steadfastness, faith, joyfulness, thankfulness, for others, "of one accord," etc
- Personal Questions.* Is my prayer-life a predominant part of my life? Are there any characteristics of my prayer-life which I am ashamed of? What characteristics ought to be developed? How may this be done?

The Student Volunteer

Published Monthly during the College Year by the
STUDENT VOLUNTEER MOVEMENT FOR FOREIGN MISSIONS
80 INSTITUTE PLACE, CHICAGO

EDITOR-IN-CHIEF—JAMES EDWARD ADAMS
ASSOCIATE EDITORS { JOHN R. MOTT
 { D. WILLARD LYON
 { MISS EFFIE K. PRICE.
BUSINESS MANAGER—H. B. SHARMAN

Subscription Price, 25 Cents a Year in Advance

Entered at Chicago Post Office as second class matter

We have just received a communication from the Board of Foreign Missions of the Presbyterian Church in New York asking us to put before the volunteers of the country an appeal for medical missionaries for a number of the Board's missions. They are in immediate and urgent need of medical men for the Laos Mission, the African Mission and the Persian Mission. The Board does not want men who are going for the trip, for adventure, nor for their profession alone. To quote the secretary's letter, "we want most earnestly some godly, competent physicians; men who will be missionaries as well as physicians." Christ voices this call. He means it for some one. Who among those whom He has trained for this work will respond.

In connection with the signatures to the greetings sent to the volunteers of America from those at the front in India, some interesting statistics have been elicited. The eighty-one signatures represent nine denominations and the foreign work of the Y. M. C. A. Those represented have come from seventy-three different educational institutions (41 colleges, 18 theological seminaries, 8 medical colleges, 3 preparatory schools, 2 training

schools and one normal school) scattered over eighteen states and four provinces.

It is a striking illustration of the comprehensive and far-reaching work of the S. V. M. as well as of its effectiveness. Mr. Walter J. Clark, a former office secretary of the Movement, through whom the greeting was sent, was unable to reach a very large number of the volunteers who are now working in India and whose names therefore are not on this list.

The fact that we are volunteers for *foreign* missions is apt to make us think of the work as so distant that we overlook our present opportunities for serving the cause. Perhaps we little appreciate the opportunity that is before us. Surely none can make so strong a plea for missions as the one who has decided to go as a missionary. Churches asleep on missions have been aroused to a great activity by some volunteer's earnest appeal. Many young people's organizations and women's missionary societies can date their renewed interest in missions from some visit of a devoted volunteer. This door of opportunity is opened wide before us volunteers. But perhaps we fail to appreciate the necessity that is laid upon us. The church needs stirring. Who will do it? The pastors ought to. But many of the pastors need stirring too. Humanly speaking, are there any who will do it if the volunteers do not? Fellow-volunteers, the opportunity is great, the duty is clear; shall we not set ourselves to the task with an enthusiasm, a wisdom, and a perseverance born only of the Holy Spirit of God?

Many Associations have recently elected their officers for the ensuing year. The different Committeemen will soon be appointed. Let each new President read carefully the article on another page entitled "The Missionary Committee of the Association," before appointing this important Committee. Then let the Committeemen, as soon as appointed, likewise study thoroughly their work as outlined in this article.

• One thing was brought out in connection with the educational

exhibit at Detroit which can scarcely be overestimated as regards its value. That is the stress which was given to the need and importance of outgoing missionaries being and becoming scholars in missions. Board secretaries and missionaries, so far as they expressed themselves, were unanimous upon this subject. It was because of the possibilities for this opened up by the exhibit, that it received such universal commendation and endorsement from them. They saw a future generation of missionary candidates who should come to them not as raw material but as students of their work; men of intelligence who having given their lives to the work, had given themselves to the study of it.

And why should it not be? Indeed, as servants of Christ, dedicated to this cause, responsible not only for the using of our talents but also for the training of them, must it not be? When we go to the field shall we put a blunt, crude, untried weapon into the Master's hand when we might as well have placed there a Toledo blade?

Here is a man ready for the field. He has come up through the schools. He is a scholar; he has the tastes of a scholar and the training. He will always have. If he is to keep the results of his training and reap fruit from it he must continue to work it along some line. He will take up some line of special private study. But he has given his life to service upon the foreign field. Then instead of specializing along the line of Apologetics, or Church History, or Theology, why not specialize on his own work? Instead of going at his work in an empirical, cut-and-try method and continuing that way all his life, let him make himself a student of missions, a scholar, a master of his work. Surely no man could wish a more fascinating field of study. It contains every element to fascinate the scholarly, scientific Christian mind; the theory, principles, and grounds of missions; the history of its unfolding; the opportunity of original research, thought and solution, the unsolved problems; God's need of men who are scientists not empiricists in this work; all, are inducements to lead men of trained mind to devote, not alone their life's labor, but their life's

research, thought and study to this work. But in going to the field we take ourselves away from the sources of information; we are out of touch with current literature. The obviation of this is largely a matter of wise forethought. A large part of the field of missionary study has been well worked and the literature of it is established. If a man purposes to lay his foundations broad in this his specialty, there is more than enough standard literature to form the basis of his study for some years. A man on the verge of going to the field should put this thought clearly before himself, "This is my specialty, I am about to separate myself from my sources of material. What shall I gather to serve me in pursuing this study?" The gathering of such a small, compact, wisely selected, working library is quite a feasible matter. With comparatively small outlay a man may get into his hands the means of making himself a scientist instead of an empiricist in his profession. He has gathered to himself the experience of those going before.

The following are some of the essential lines upon which such a library should be built: A cyclopedia of missions; histories of missions; a review of the condition of the present world field; didactic works treating of the theory, principles and grounds of missions; a general survey of the principal non-Christian religions; as many missionary reports as can be obtained, especially of those held on mission fields and a number of the very best biographies of master missionaries. Besides these general works he needs to arm himself with the best literature on the people and missions of the field to which he is going.

The man who sets to work to gather such a library, with the purpose of making himself a keener instrument for the Master's hand, will in the end himself be a master of his work and one trusted of God to have an influential voice in guiding the work of the field in which he labors.

Of one thing I am convinced: Do what we will, oppose it as we may, it is the Christian Bible that will, sooner or later, work the regeneration of our land.—*A Hindu Brahmin.*

FROM THE VOLUNTEERS IN INDIA.

To the Student Volunteers of America, Greeting:

Having been privileged to share in carrying the Gospel of Jesus Christ to India, we, the following Student Volunteers, desire to express to you our earnest longing for your presence in India.

We have come over the path of preparation which you are now treading, we know the trials of the way, we have marked the inviting allurements into other callings, and we have felt the keen sacrifice of the home-leaving. You have our prayerful sympathy as you come through these testings. We beg of you not to refuse the call of our Master into larger soul-growth, into wider service, and into "the fellowship of His sufferings." Already in our short terms of service, we have proved the exceeding richness of His promises. We can assure you that no life can be more blessed, no career more successful, than one of service among the heathen, when the Holy Spirit controls and fills the worker.

India presents most urgent claims for your service as well as your prayers. The home of one-fifth of our race; the seat of ancient and highly developed false religions; peopled by a variety of races, some of great intellectual powers, all perishing for the Bread of Life; diversified by over one hundred languages and dialects; a continent rather than a country; India requires an army of missionaries.

The century of missions now closing has seen many victories of the Cross around this "citadel of heathenism." But our hands grow weak, our hearts faint, because of the greatness of the work yet undone. Many open doors must stand unentered by the already overburdened workers. These wait for you. As preachers, teachers, physicians, zenana workers or authors, a place is calling for each. Though the labor is arduous and the waiting long, yet the results are constant and increasing. Wide-spread modifications of customs and radical changes in attitude of mind, are not

the least significant tokens of final triumph. The century upon which we are entering will see marvelous changes in India. We crave for you a share in the labors as well as the rewards.

Come to us with minds well trained to master difficult languages and to grapple with hard problems; come with hearts responsive to the experiences of every class and condition of men; above all, come with the Holy Spirit dwelling in you mightily. Let no obstacle, however great, delay your coming. You share the responsibility for India's evangelization; will you not discharge your duty by hastening to the "help of the Lord against the mighty?" May hundreds of your number respond to the motto of the year, "To the Fields," and come to the front at once.

NAME.	ADDRESS.	INSTITUTION.
Miss L. Gertrude Barker.	Madura, Madras P.	—Bible Inst., Chicago
J. G. Brown	Vagguen, Madras P.	—Toronto Univer'y.
Rev. J. Buchanan	Ujjain, Cent. India.	—Queen's Univ. Can.
Rev. L. B. Chamberlain.	Mandanapalle, Madras P.	—Rutgers Col.
Rev. W. I. Chamberlain.	Chittoor, Madras P.	—New Brunswick Theological Seminary.
Rev. J. E. Chute.	Cocanada, Madras P.	—McMas'r H'l, Can.
Rev. Walter J. Clark	Ludhiana, Punjab.	—Park College.
Mrs. Nettie Dunn Clark, [Mrs. W. J. C.]	Ludhiana, Punjab.	—Hillsdale College.
A. E. Cook	Secunderabad, Deccan.	—DePauw Univ.
Rev. L. A. Core.	Moradabad, N. W. P.	—O. Wesl'y'n Univ.
Rev. J. E. Davis	Cocanada, Madras P.	—McMaster Hall.
Rev. W. S. Davis	Allur, Madras P.	—Hamilton Theo. Sem.
Miss Martha Day	Moradabad, N. W. P.	—Iowa Wesl'y'n Un.
Miss J. Duncan.	Neemuch, Cent. India.	
C. S. Durand, M. D.	Harda, Cent. Provs.	
Emma V. Durand, [Mrs. C. S. D.]	Harda, Cent. Provs.	
Rev. Willis P. Elwood.	Palani, Madras P.	—Ripon College.
Rev. Arthur H. Ewing.	Ludhiana, Punjab.	—Wash. and Jeff. Col.
Rev. John N. Forman	Fatehgarh, N. W. P.	—Princeton College.
Rev. R. Garside	Tuni, Madras P.	—McMaster Hall, Can.
Miss Clara C. Giddings.	Woodstock, Laudour, N. W. P.	—Mount Holyoke College.
Miss Ella M. Gordon	Jhelum, Punjab.	—Coe College and Mon- mouth College.
Rev. H. D. Griswold.	Jhansi, N. W. P.	—Union College.
Mrs. F. S. Griswold, [Mrs. H. D. G.]	Jhansi, N. W. P.	

- Rev. P. B. GuernseyPerambur, Madras.—Colgate University.
 Rev. Chas. HadleyPerambur, Madras.—Newton Theo. Inst.
 Rev. Wm. Hamilton
 HannumRatnagiri, Bombay P.—Ohio State Univ.
 Mrs. Annabel Mulligan
 Hannum, [Mrs. W. H.
 H.]Ratnagiri, Bombay P.—Ohio State Univ.
 Miss Louisa HeaferShahjahanpur, N. W. P.—State Normal,
 Bloomsburg.
 Rev. Geo. C. HewesLucknow, Oudh.—DePauw Univ.
 Rev. W. V. HigginsParla-Kimedy, Madras P.—Acadia Col-
 lege, Canada.
 Rev. T. E. HollidayPathankote, Punjab.—West. Theo. Sem.
 [U. P.]
 Rev. Edward Payson
 HoltonMelur, Madras P.—Amherst College.
 Rev. J. N. HydeFerozepore, Punjab.—Carthage College.
 Rev. J. M. IrwinKolhapur, S. M. C.—Wash. and Jeff. Col.
 Rev. W. J. JamiesonNeemuch, Cent. India.—McGill Univ.
 Miss Amanda M. Jeffer-
 sonRatnagiri, Bombay P.—N. Y. City Mis-
 sion Training School.
 Rev. F. E. JefferyBattalagunda, Madras P.—Knox Col., Ill.
 Mrs. M. B. Jeffery, [Mrs.
 F. E. J.]Battalagunda, Madras P.—Knox Col., Ill.
 Miss Harriet L. Kemper. Moradabad, N. W. P.—Iowa Wes'n Un.
 August KullmanCalcutta.—Wesleyan University, Conn.
 Rev. H. F. LaflammeYellamanchili, Madras P.—Woodstock
 College.
 Miss Ada J. LauckCawnpore, N. W. P.—Simpson College.
 Miss Emily Marston,
 M. D.Ambala, Punjab.—Woman's Medical
 College, Philadelphia.
 Miss Mame R. MartinSialkot, Punjab.—Muskingum College.
 Rev. John G. McGavran. Kawardha, Cent. Prov.—Bethary Col.
 Miss M. McKellar. M. D. Neemuch, Cent. India.—Queen's Univ.
 Miss Kate McNeillVizianagram, Madras P.—Acadia Semi-
 nary, Canada.
 Rev. Chas. C. MeekFatehgarh, N. W. P.—Monmouth Col.
 Miss Emily T. MinorRatnagiri, Bombay P.—N. Y. City Mis-
 sion Training School.
 Rev. D. C. MonroeSitapur, Oudh.—Syracuse Univ.
 Rev. Geo. W. MorrisonRawal Pindi, Punjab.—Monmouth Col.
 Rev. L. D. MorseBimlapatam, Madras P.—Acadia Col.

- Rev. J. E. Newson Cawnpore, N. W. P.—Iowa Wesl'y'n Un.
Mrs. Emma Day New-
som, [Mrs. J. E. N] . . Cawnpore, N. W. P.—Iowa Wes'y'n Un.
Miss Helen Newton,
M. D. Ferozepore, Punjab.—Woman's Medical
College, Philadelphia.
- Miss Margaret O'Hara,
M. D. Indore, Cent. India.—Queen's Univ.
Rev. E. L. Porter Gujranwala, Punjab.—Westminster Col.
Rev. J. W. Robinson . . . Lucknow, Oudh.—Garrett Biblical Inst.
Rev. Norman H. Russell. Mhow, Cent. India.—Univ. Col., Toronto.
Rev. T. B. Scott, M. D. Manepy, Jaffna, Ceylon.—Queen's Univ.
M. E. Macallum Scott,
M. D., [Mrs. T. B. S.]. Manepy, Jaffna, Ceylon.—Woman's Med.
College, N. Y. City.
- Rev. L. R. Scudder, M. D. Ranipet, Madras P.—University Medical
College, N. Y.
- Miss Jennie H. Sherman. Sangli, S. M. C.—Ottawa University.
Rev. G. H. Simonson . . . Miraj, S. M. C.—Hanover College.
Everett G. Smith, M. D. Cocanada, Madras P.—McMaster Hall
Mary Chamberlain
Smith Cocanada, Madras P.—Jno. Hopkins Hos.
Miss Josephine Stahl . . . Calcutta.—Northwestern University.
Rev. W. A. Stanton Bapatla; Madras P.—Colgate University.
Mrs. Abbie M. Stebbins. Dehra Dun, N. W. P.—Bib. Ins., Chicago.
Rev. J. S. Tipany, M. D. Kazipett, Deccan.—Woodstock Col., Can.
Mrs. Nellie A. Havey
Tipany, [Mrs. J. S. T.]. Kazipett, Deccan.—Acadia Seminary.
- Miss Agnes Turnbull,
M. D. Indore, Cent. India.—Queen's Univ.
Rev. C. S. Vaughn Madura, Madras P.—Wesl'y'n Theo Col.
W. J. Wanless, M. D. . . . Miraj, S. M. C.—University Medical
College, N. Y. City.
- J. N. West Vepery, Madras.—Boston University.
J. Campbell White Calcutta.—Wooster University.
Mrs. Kate Pollock White,
[Mrs. J. C. W.] Calcutta.—Wooster University.
Robert P. Wilder 2 Cornwallis Sq., Calcutta.—Princeton
College.
- K. Wood Hyderabad, Deccan.—Simpson College.
Rev. G. W. Wright. . . . Tirupavanam, Madras.—Oberlin College.

METHODS.

D. WILLARD LYON.

THE MISSIONARY COMMITTEE OF THE ASSOCIATIONS.

I. *Its importance.*

1. In most Associations the Missionary Committee is the only Committee whose thoughts and plans look beyond the single institution in which the Association is located. Were it not for this Committee the Association would be in danger of becoming perilously self-centered.

2. The Missionary Committee has the task of keeping constantly before the students the claims of two-thirds of the world. What greater responsibility is laid upon any other Committee?

3. It has, in addition, the opportunity of moulding the missionary thought and activity of the coming leaders of the church. With it lies in large measure the solution of the problem of the possibility of evangelizing the world in this generation.

II. *Its duties.*

1. To become informed on missions. This is fundamental to its efficiency. If the members of the Committee are not studying missions they are trifling with their trust. They are expected to stimulate and direct the missionary interest of their fellow students; how can they do this unless they have first become stimulated themselves? Without this necessary study of missions they are blind leaders of the blind.

2. To study methods of awakening a missionary interest in college. Let the Committee correspond with other institutions, study THE STUDENT VOLUNTEER, be represented at one of the Summer Conferences, and especially, let each member of the Committee do some original thinking along this line. Every member ought religiously to set aside at least one hour each week in which he may devote himself exclusively to planning for the work of the Committee. If you want to see great results in your missionary work, make a large investment of time in it. If you

do not expect to see results, resign your position on the Committee immediately.

3. To provide for the regular missionary meeting of the Association. The students no longer consider "missionary" synonymous with "miserari;" they expect the missionary meeting to be one of more than usual interest and profit. Carelessness on the part of the Committee in planning for this meeting is an unpardonable offense.

4. To stimulate missionary giving. The fact that over twice as much was given last year by college students for foreign missions as was given three years ago in a single year, is an indication of the important place which the matter of giving holds in the work of many Missionary Committees. This is only the beginning of what ought to be and of what will be. No college or seminary should fail to give something towards evangelizing the world in this generation.

5. To stimulate missionary study. To this end the Missionary Committee must see to it that there are missionary books and magazines accessible to the students; that the students have their attention forcibly directed towards this literature; and that a large number of them be enlisted in some definite lines of missionary reading. (See for suggestions regarding the "missionary alcove," *THE STUDENT VOLUNTEER*, March 1894.)

6. To help the Volunteer Band and receive help from it. The Committee should recognize the Band as a department of the Association and should require a report of the work of the Band through its leader, to be incorporated into the annual report of the Missionary Committee to the Association. The Committee should also counsel the Band as to lines of study and also receive from it suggestions as to topics for or methods of conducting the general missionary meetings. The Committee may also co-operate with the Band in its efforts to interest students in the personal privilege of becoming foreign missionaries.

7. In case there is no Volunteer Band the Committee ought to start, if possible, a "missionary class" for the study of missions.

In almost every institution there are those who are willing to meet weekly or bi-weekly, for a more thorough study of the needs and claims of the foreign fields. These should be banded together in a missionary class, just as those desiring to study the Bible are united in Bible classes. Some course of study should be systematically taken up. The work of the missionary class will thus be similar to that of the Volunteer Band; in fact experience has shown that such a class is likely to develop into a regular Band, for as sure as a group of students begins to study foreign missions, some in the group will begin to form the purpose to become foreign missionaries.

III. *The regular missionary meetings.*

1. Frequency. With scarcely an exception it might be said that no Association can afford not to have them every month.

2. Leaders and participants. Much of the interest of the meeting depends on the leader. He should be one who is not only thoroughly interested in missions, but also has the power to communicate that interest to others. The speakers or participants should not be confined to volunteers; they should be those, however, who are interested, or capable of becoming interested in missions.

3. Suggested topics. (*a*) Dark blots in pagan lands. The liquor traffic; the slave trade; the opium traffic. (*b*) Six six-minute sketches of six heroes. (Select the names of six prominent missionaries, representing different fields and different lines of work.) (*c*) The evangelization of the world in this generation. (See STUDENT VOLUNTEER, Feb. 1894.) (*d*) Modern missionary methods. Educational; medical; woman's work; Y. M. C. A. in foreign lands; evangelistic. (*e*) Heathen religions inadequate. Mohammanism; Buddhism; Brahmanism. (*f*) Foreign Missions after a century. (See STUDENT VOLUNTEER, Jan. 1894.) (*g*) Ten momentous decisions. (See STUDENT VOLUNTEER, Nov. 1893.) (*h*) Missionary motives. For studying missions; for giving; for praying; for going. (See STUDENT VOLUNTEER, May 1893.) (*i*) The effects of heathenism. Physical; mental; spiritual. (See STUDENT VOLUNTEER, Feb., March and Apr., 1893.) (*j*) Prayer and faith in their relation to missions. (*k*) The Student Volunteer Movement for Foreign Missions. (*l*) Jesus Christ as a missionary. (*m*) Paul as a missionary. (*n*) Our own alumni in the foreign field.

Princeton Theological Seminary Library



1 1012 01464 8861

DATE DUE

FOR USE IN LIBRARY ONLY

PERIODICALS

For use in Library only

For use in Library only

